His Majesties ANSWER To a Printed Book,

ENTITULED,

A Remonstrance, or, The Declaration of the LORDS and COMMONS now assembled in Parliament, May 26. 1642.

In Answer to a Declaration under His Majesties Name, concerning the businesse of HULL.

LONDON:
Printed by ROBERT BARKER, Printer to the Kings most Excellent Majestie: And by the Assignes of JOHN BILL.
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His Majesties Answer to a printed Book, entituled, A Remonstrance, or, The Declaration of the Lords and Commons now assembled in Parliament, the 26 of May, 1642. In Answer to a Declaration under His Majesties Name concerning the businesse of *Hull*.

THough whosoever looks over the late Remonstrance, entituled, A Declaration of the Lords and Commons, of the 26 of May, will not think We have much reason to be pleased with it; yet We cannot but commend the plain dealing and ingenuity of the framers and Contrivers of that Declaration (which hath been wrought in a hotter and quicker forge then any of the rest) who would no longer suffer us to be affronted, by being told, They would make Us a great and glorious King, whilest they used all possible skill to reduce us to extreme Want and Indigency; and that They would make Us to be loved at home, and feared abroad, whilest they endeavoured, by all possible wayes to render us odious to Our good Subjects, and contemptible to all Forreign Princes; but like Round-dealing men tell us in plain English, That they have done Us no wrong, because We are not capable of receiving any; And That they have taken nothing from Us, because We had never any thing of Our own to lose. If this Doctrine be true, and that indeed We ought to be of no other consideration then they have informed

formed Our people in that Declaration; that Gentleman is much more excusable, that said publikely (unreproved) That the happinesse of this Kingdom doth not depend on Us, or upon any of the Royall Branches of that Root; And the other, who said, We were not worthy to be King of England: Language very monstrous to be allowed by either House of Parliament, and of which, by the help of God and the Law, We must have some Examination. But We doubt not, all Our good Subjects do now plainly discern, through the Mask and Vizard of their hypocrisie, what their Designe is, and will no more look upon the Framers and Contrivers of that Declaration, as upon both Houses of Parliament (whose Freedom and just Privileges We will alwayes maintain, and in whose behalf We are as much slandered as for Our Self) but as a faction of Malignant, Schismaticall, and Ambitious Persons, whose Designe is, and alwayes hath been, to alter the whole frame of Government both of Church and State, and to subject both King and People to their own Lawlesse Arbitrary power and Government; of whose Persons, and of whose Designe, We shall, within a very short time, give Our good Subjects, and the world, a full, and (We hope) a satisfactory Narration.

The Contrivers and Penners of that Declaration (of whom We would be onely understood to speak, when We mention any of their undutifull acts against Us) tell you, That the great Affairs of this Kingdom, and the miserable and bleeding condition of the Kingdom of *Ireland*, will afford them little leasure to spend their time in Declarations, Answers, and Replies; Indeed, the miserable and deplorable condition of both Kingdoms would require somewhat else at their hands: But We would gladly know,

know, how they have spent their time since their Recesse (now almost eight moneths) but in Declarations, Remonstrances and Invectives against Us and Our Government, or in preparing matter for them. Have We invited them to any such expence of time, by beginning Arguments of that nature? Their Leasure, or their Inclination is not as they pretend: And what is their Printing and Publishing their Petitions to Us, their Declarations and Remonstrances of Us, their odious Votes and Resolutions, sometimes of one, sometimes of both Houses, against Us (never in this manner communicated before this Parliament) but an Appeal to the People? And, in Gods Name, let them judge of the Persons they have trusted.

Their first Quarrell is (as it is alwayes, to let them into their frank Expressions of Us and Our Actions) against the Malignant Party, whom they are pleased still to call, and never to prove to be Our evil Counsellors; but indeed, nothing is more evident by their whole Proceedings, then that by the Malignant Party they intend all the Members of both Houses, who agree not with them in their Opinion (hence have come their distinction of good and bad Lords, Of persons ill affected of the Houle of Commons, who have been proscribed, and their names listed and read in Tumults) and all the persons of the Kingdom, who approve not of their Actions; So that if, in truth, they would be ingenuous, and name the persons they intend, who would be the Men (upon whom that Imputation of Malignity would be cast) but they, who have stood stoutly and immutably for the Religion, the Liberties, the Laws, for all publike Interests (so long as there was any to be stood for) They, who have alwayes

been, and are as zealous Protestants, and (some of them) as able and earnest Defenders of the Protestant Doctrine against the Church of Rome, as any are; Who have often and earnestly besought Us to consent, That no Indifferent and unnecessary Ceremony might be pressed upon weak and tender Consciences, and, That We would agree to a Bill for that purpose; They, to whose Wisdom, Courage, and Counsell the Kingdom oweth as much as it can to Subjects, and upon whose unblemished Lives Envie it self can lay no Imputation, nor endeavoured to lay any, untill their Vertues brought them to Our Knowledge and Favour. Let the Contrivers of this Declaration be faithfull to themselves, and consider all those persons of both Houses, whom they, in their own Consciences, know to dissent from them in the Matter and Language of that Declaration, and in all those unfaithfull Actions of which We complain; And will they not be found in Honour, Fortune, Wisdom, Reputation and Weight (if not in number) much Superiour to them? So much for the evil Counsellors. Now, what is the evil Counsell it self? Our coming from London (where We, and many, whose Affections to Us are very eminent, were in danger every day to be torn in pieces) to York, where We, and all such who will put themselves under Our protection, may live (We thank God, and the loyalty and affection of this good people) very securely: Our not submitting Our Self-Judgment (and renouncing Our own Understanding) to the Votes and Resolutions of the Contrivers of that Declaration, when they tell us, They are above Us, and may (by Our own Authority) do with Us what they please; and Our not being contented, that all Our good Subjects

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Lives and Fortunes shall be disposed of by their Votes, but by the known Law of the Land: This is the evil Counsell given and taken. And will not all men believe there needs much power and skill (of the Malignant Party) to initiate this Counsell into us? And now apply the Argument the Contrivers of that Declaration makes for themselves: Is it probable, or possible, that such men whom we have mentioned (who must have so great a share in the misery) should take such pains in the procuring thereof, and spend so much time, and run so many hazards, to make themselves Slaves, and to ruine the Freedom of this Nation? We say, with a clear and upright Conscience to God Almighty, Whosoever harbours the least thought in his breast of Ruining or Violating the publike Liberty or Religion of this Kingdom, or the full Freedom and priviledge of Parliament, let him be accursed; and he shall be no Counsellor of Ours that will not say, Amen. For the Contrivers of that Declaration, we have not said any thing which might imply any inclination in them to be Slaves: That which we have charged them, is with invading the publike Liberty, and Our presumption may be very strong and vehement, that (though they have no minde to be Slaves) they are not unwilling to be Tyrants: (What is Tyranny, but to admit no Rule to Govern by but their own wills?) And we know the misery of Athens was at the highest, when it suffered under the thirty Tyrants.

If that Declaration had told us (as indeed it might, and as in Justice it ought to have done) that the Predecessors of any of Our Ancestors did fall short and much below what hath been done by us this Parliament, in point of Grace and Favour to Our People, We should no

no otherwise have wondred at it, then at such a truth, in such a place: But when to justifie their having done more then ever their Predecessors did, it tels Our good Subjects (as most injuriously, most insolently it doth) That the highest and most unwarrantable Presidents of any of Our Predecessors do fall short, and much below what hath been done to them this Parliament by Us, We must confesse Our Self amazed, and not able to understand them: And We must tell those ungratefull men (who dare tell their King, That they may, without want of Modestie and Dutie depose him) that the condition of Our Subjects, when (by whatsoever Accidents and Conjunctures of time) it was at worst, under Our power, unto which (by no default of Ours) they shalbe ever again reduced, was, by many degrees, more pleasant and happy, then that to which their furious pretence of Reformation hath brought them: Neither are We afraid of the highest Presidents of other Parliaments, which these men boldly (Our good Subjects will call it worse) tell Us, They might, without want of Modestie and Dutie, make their Paterns: If We had no other security against those Presidents, but their Modestie and Dutie, We were in a miserable condition, as all persons will be who depend upon them.

That Declaration will not allow Our Inference, That by Avowing the Act of Sir John Hotham, they do destroy the Title and Interest of all our Subjects to their Lands and Goods, but confesseth, if they were found guilty of that Charge, it were indeed a very great Crime. And do they not in this Declaration admit themselves guilty of this very Crime? Do they not say, Who doubts but that a Parliament may dispose of any thing, wherein We or Our Subjects have a Right in such a way, as

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that the Kingdom may not be in danger thereby? Do they not then call themselves This Parliament, and challenge this Power without Our Consent? Do they not extend this Power to all Cases, where the necessity, or the common good of the Kingdom is concerned? And do they not arrogate unto themselves alone the judgement of this Danger, this Necessity, this Common Good of the Kingdom? what is, if this be not to unsettle the Security of all Mens Estates, and to expose them to an Arbitrary Power of their own? If a Faction shall at any time, by Cunning, or Force, or Ablence, or Accident prevaile over a major part of both Houses, and pretend that they are Evill Counsellors, a Malignant Party about the King, by whom the Liberty and Religion of the Kingdom are both in danger; This they may do: they have done it: Then they may take away (be it from the King or People) whatsoever they in their judgements shall think fit: This is lawfull, they have declared it so. Let the world judge, whether We charge them unjustly, and whether they are not guilty of the Crime, which themselves confesse (being proved) is a great one; and how safely We might commit the Power these people desire into their hands, who, in all probability, would be no sooner possessed of it, then they would revive that Tragedie which Master Hooker relates of the Anabaptists in Germany, who talking of nothing but Faith, and of the true Fear of God, and that Riches and Honour were vanity; at first, upon the great Opinion of their Humility, Zeal and devotion procured much Reverence and Estimation with the people: After, finding how many persons they had enlnared with their Hypocrisie, they began to propose to themselves to reform both the Ecclesiasticall and Civill

Government of the State; Then, because possibly they might meet with some Oppolition, they secretly entred into a League of Association; and shortly after (finding the power they had gotten with the credulous people) enriched themselves with all kinde of spoil and pillage, and justified it upon Our Saviours promise, The Meek shall inherit the earth; and declared their Title was the same which the righteous Israelites had unto the goods of the wicked Egyptians: This Story is worthy the reading at large, and needs no Application.

But We must by no means say, That We have the same Title to Our Town of Hull, and the Ammunition there, as any of Our Subjects have to their Lands or Money, That is A Principle that pulls up the Foundation of the Libertie and Property of every Subject: Why, pray? Because the Kings Property in His Towns, and in his Goods, bought with the publike Money (as they conceive Our Magazine at Hull was) is inconsistent with the Subjects Property in their Lands, Goods, and Liberty: Do these men think, That as they assume a power of declaring Law (and whatsoever contradicts that Declaration breaks their Priviledges) so that they have a power of declaring Sense and Reason, and imposing Logick and Syllogismes on the Schooles, as well as Law upon the People? Doth not all mankinde know, That severall men may have severall Rights and Interests in the self same House and Land, and yet neither destroy the other? Is not the Interest of the Lord Paramont consistent with that of the Mesme Lord, and his with that of the Tenant, and yet their Properties and Interests not at all confounded? And why may not We then have a full lawfull Interest and Property in Our Town of Hull, and yet Our Subjects

jects have a Property in their Houses too? But We cannot sell or give away at Our pleasure Our Towns and Forts, as a private man may do his Land or Goods: What then? Many men have no authority to Let or Set their Leases, or sell their Land; have they therefore no Title to them, or Interest in them? May they be taken from them, because they cannot sell them? The purpose of Our Journey to Hull was neither to sell it, or give it away.

But for the Magazine the Munition there, that We bought with Our own Money, We might surely have sold that, lent, or given it away. No; We bought it with the publike Money; and the proof is, They conceive it so; and upon this conceit have Voted, That it shall be taken from Us: Excellent Justice! Suppose We had kept this Money by Us, and not bought Arms with it, would they have taken it from Us upon that conceit? Nay, may they not whersoever this Money is (for through how many hands soever it hath passed, it is the publike Money still, if it ever were) seize it and take it from the Owners? But the Towns, Forts, Magazine, and Kingdom is intrusted to Us, and We are a Person trusted; We are so, God and the Law hath trusted Us; and We have taken an Oath to discharge that trust for the good and safety of Our People: What Oaths they have taken, We know not, unlesse those which, in this violence, they have manifestly, maliciously violated. May any thing be taken from a man because he is trusted with it? Nay, may the person himself take away the thing he trusts, when he will, and in what manner he will? The Law hath been otherwise, and We beleeve will be so held, notwithstanding their Declarations.

But, This trust ought to be managed by their advice, and the Kingdom hath trusted them for that purpose: Impossible! That the same trust should be irrevocably committed to Us and Our Heirs for ever, and the same trust, and a power above that trust (for such is the power they pretend) be committed to others: Did not the People that sent them look upon them as a Body but Temporary, and dissoluble at Our Pleasure: And can it be beleeved, that they intended them for Our Guardians & Comptrollers in the managing of that Trust, which God and the Law hath granted to Us and Our Posterity for ever? What the extent of their Commission and Trust is, nothing can better teach them, then the Writ whereby they are met. We called them (and without that Call they could not have come together) to be Our Counsellors, not Commanders; (for however they frequently confound them, the Offices are severall) and Counsellors, not in all things, but in some things, De quibusdam arduis, &c. And they will easily finde amongst their Presidents, that Queen Elizabeth, (upon whose Time all good Men look with Reverence) committed one Wentworth, a Member of the House of Commons, to the Tower (sitting the House) but for proposing, That they might advise the Queen in a matter she thought they had nothing to do to meddle in: But We are trusted: and are We the onely Person trusted? And may they do what their own inclination and fury leads them to? Were not they trusted by Us, when We first sent for them; and were they not trusted by Us, when We passed them Our promise, That We would not dissolve them? Can it be presumed (and presumptions go far with them) that We trusted them with a power

to

to destroy us, and to dissolve Our Government and Authority? If the People might be allowed to make an equitable construction of the Laws and Statutes (a Doctrine avowed by them) would not all Our good Subjects swear, We never intended by that Act of continuance, that they should do what they have since done? Were they not trusted by those that have sent them? And were they trusted to alter the Government of Church and State, and to make themselves perpetuall Dictators over the King and People? Did they intend that the Law it self should be subject to their Votes, and that whatsoever they say or do, should be lawfull, because they declare it so? The Oaths which they have taken who sent them, and without taking which themselves are not capable of their place in Parliament, makes the one uncapable of giving, and the other of receiving such a trust; unless they can perswade Our good Subjects, That We are the onely supreme Head and Governour in all causes, and over all persons, within Our Dominions; and yet that they have a power over us to constrain us to manage Our Trust, and govern Our Power according to their discretion.

The Contrivers of that Declaration tell us, that they will never allow us (an humble and dutifull Expression) to be Judge of the Law; that belongs onely to them; they may, and must judge and declare. We all know what Power the Pope, under the Pretence of Interpreting Scriptures, and declaring Articles of Faith (though he decline the making the one or the other) hath usurped over mens consciences; and that under colour of having Power of Ordering all things for the good of mens Souls, he Entitles himself to all

the Kingdoms in the World. We will not accuse the Framers of this Declaration (how bold soever they are with Us), that they incline to Popery; of which another Maxime is, That We must submit Our Reason and Understanding (and the Scripture it Self) to that Declaring Power of His: Neither will We tell them (though they have told Us so) that they use the very language of the Rebels of Ireland: and yet they say those Rebels Declare, That whatsoever they do, is for the Good of the King and Kingdom. But Our Good Subjects will easily put the Case to themselves, Whether, if the Papists in Ireland in truth were, or by Act or Accident had made themselves the major part of both Houses of Parliament there, and had pretended the Trust (in that Declaration) from the Kingdom of Ireland, thereupon had Voted, Their Religion and Libertie to be in danger of extirpation from a Malignant Party of Protestants and Puritanes; and therefore that they should put themselves into a Posture of defence; That the Forts & Militia of that Kingdom were to be put into the hands of such persons as they could confide in; That We were indeed trusted with the Towns, Forts, Magazines, Treasures, Offices, and People of the Kingdom, for the Good, and Safety, and best Advantage thereof. But as this trust is for the use of the Kingdom, so it ought to be managed by the Advice of both Houses of Parliament, whom the Kingdom had trusted for that purpose; it being their duty to see it discharged according to the Condition and true Intent thereof, and by all possible meanes to prevent the contrarie: We say, let all Our good Subjects consider, If that Rebellion had been plotted with this Formalitie, and those Circumstances declared to be Legall (at least, according to the equitable

equitable sense of the Law) and to be for the publike good, and justifiable by necessity (of which they were the onely Judges) whether, though they might have thought their Designe the more cunning, they would beleeve it the more Justifiable? May, let the Framers of this Declaration ask themselves, If The Evil Counsellours, The Malignant Partie, The persons ill-affected, The Popish Lords, and their Adherents should prove now, or hereafter to be a Major part of both Houses (for it hath been declared a great part of both Houses have been such, and so might have been the greater; nay, that the greater part of the House of Peers was such (and We have not heard of any of their conversions) and thereupon it hath been earnestly pressed, That the Minor part of the Lords might joyn with the Major part of the House of Commons) were We bound to consent to all such Alterations as these men should propose to us, and resolve to be for the publike good; and must the Libertie, Propertie, and Securitie of all Our Subjects depend on what such Votes should declare to be Law? Was the Order of the Militia unjust and unlawfull, whiles the Major part of the Lords refused to joyn in it (as they did two, if not three severall times, and it was never heard, before this Parliament, that they should be so, and so often pressed after a dissent declared) and did it grow immediately necessarie for the publike safetie, and lawfull by the Law of the Land, as soon as so many of the dissenting Peers were driven away (after their names had been required at the Bar, contrary to the Freedom and Foundation of Parliaments) that the other Opinion prevailed? Doth the Life and Libertie of the Subject depend upon such Accidents of dayes and houres, that it is impossible for him to know his right in either? God forbid. But

But now to justifie their Invasion of Our Ancient, unquestioned, undoubted Right setled and established on Us & Our Posterity by God himself, confirmed and strengthened by all possible Titles of Compact, Laws, Oaths, perpetuall and uncontradicted Custom by Our people, what have they alleadged to Declare to the Kingdom (as they say) the Obligation that lyeth upon the Kings of this Realm to passe all such Bills as are offered unto them by both Houses of Parliament? (a thing never heard of till this day) An Oath (Authority enough for them to break all theirs) that is, or ought to be taken by the Kings of this Realm, which is, as well to remedy by Law such inconveniencies the Kingdom may suffer, as to keep and protect the Laws already in being; And the form of this Oath (they say) appears upon a Record there cited, and by a Clause in the Preamble of a Statute made in the five and twentieth yeer of Edward the third.

We are not enough acquainted with Records to know whether that be fully and ingenuously cited, and when, and how, and why the severall Clauses have been inserted, or taken out of the Oaths formerly administred to the Kings of this Realm; yet We cannot possibly imagine the Assertion that Declaration makes can be deduced from the Words, or the Matter of that Oath; For, unlesse they have a power of declaring Latine, as well as Law, sure Elegerit signifieth, Hath chosen, as well as, Will chuse; and that it signifieth so here (besides the Authority of the perpetuall practice of all succeeding Ages (a better Interpreter then their Votes) is evident by the Reference it hath to Customs; Consuetudines quas vulgus elegerit, and could that be a Custom, which the People should chuse after this

this Oath taken, and should a King be ſworn to defend ſuch Cuſtomes? Beſides, can it be imagined that he ſhould be bound by Oath to paſſe ſuch Laws (and ſuch a Law is the Bill they brought to Us of the Militia) as ſhould put the Power, wherewith he is truſted, out of himſelf in the hands of other men, and ſo deveſt and diſable Him of all poſſible power to perform the great buſineſſe of the Oath, which is, To protect them? If We give away all Our Power, or if it be taken from Us, We cannot protect any Man: And what diſcharge would it be for Us, either before God or Man, (when Our good Subjects, whom God and the Law hath committed to Our charge, ſhall be worried and ſpoiled) to ſay, That We truſted others to protect them; that is, to do that duty for Us, which is eſſentially and inſeparably Our own. But that all Our good Subjects may ſee how faithfully theſe men (who aſſume this truſt from them) deſire to diſcharge their truſt; We ſhall be contented to publiſh for their ſatisfaction (a matter notorious enough, but which We Our Self never thought to have been put to publiſh, and of which the Framers of that Declaration might as well have made uſe, as of a Latine Record they knew many of Our good Subjects could not, and many of themſelves do not underſtand) the Oath it ſelf We took at Our Coronation, warranted and injoyned to it by the Cuſtom and Directions of Our Predeceſſors; and the Ceremonie of their and Our taking it, they may finde it in the Records of the Exchequer: This it is,

The Sermon being done, the Archbiſhop goeth to the King, and asks his willingneſſe to take the Oath uſually taken by his Predeceſſors.

The King sheweth himself willing, ariseth, and goeth to the Altar; The Archbishop administreth these Questions, and the King answers them severally.

Episcopus. Sir, *will you grant and keep, and by your Oath confirme to the people of* England *the Laws and Customs to them granted by the Kings of* England, *your Lawfull and Religious Predecessors; and namely the Laws, Customs, and Franchises granted to the Clergie, by the glorious King Saint* Edward *your Predecessor, according to the Lawes of God, the true Profession of the Gospel established in this Kingdom, and agreeable to the Prerogative of the Kings thereof, and the ancient Customs of this Realm?*

Rex. I grant and promise to keep them.

Episcopus. Sir, *will you keep Peace and godly Agreement entirely (according to your power) both to God, the holy Church, the Clergie, and the People?*

Rex. I will keep it.

Episcopus. Sir, *will you (to your power) cause Law, Justice and Discretion in Mercy and Truth to be executed in all your Judgements?*

Rex. I will.

Episcopus. Sir, *will you grant to hold and keep the Laws and rightfull Customs which the Commonalty of this your Kingdom have; and will you defend and uphold them to the honour of God, so much as in you lieth?*

Rex. I grant and promise so to do.

Then one of the Bishops reads this Admonition to the King, before the people, with a loud voice.

Our Lord and King, we beseech you to Pardon, and to Grant, and to Preserve unto us, and to the Churches committed to our Charge all Canonicall Priviledges, and due Law and Justice, and that you would Protect and Defend us, as every good King, in his Kingdom, ought to be Protector and Defender of the Bishops, and the Churches under their Government.

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The King answereth,

With a willing and devout Heart I Promise and grant my Pardon, and that I will Preserve and maintain to you, and the Churches committed to your charge all Canonicall Priviledges, and due Law and Justice, and that I will be your Protector and Defender, to my Power, by the Assistance of God, as every good King, in his Kingdom, in Right ought to Protect and Defend the Bishops, and Churches under their Government.

Then the King ariseth, and is led to the Communion Table, where he makes a solemn Oath, in sight of all the people, to observe the Premisses: And laying his hand upon the Book, saith:

The Oath.

The things which I have before promised, I shall performe and keep: So help me God, and the Contents of this Book.

Let now all the world judge, whether such Doctrine, or such Conclusions as these Men teach, can follow, or have the least pretence from this Oath.

For the Preamble of the Statute, (they cite) that tells us, That the King is bound to remedy by Law the Mischiefs and Damages which happen to His People; He is so: But is the King bound by the Preamble of that Statute to renounce His own Judgement, His own Understanding, in these Mischiefs, and of those Remedies? How far forth He is obliged to follow the Judgement of His Parliament, that Declaration still confes-

seth to be a Question: Without question none can take upon them to remedy, even Mischiefs, but by Law, for fear of greater Mischiefs then those they go about to remedy.

But We are bound in Justice to consent to their Proposalls, because there is a Trust reposed in Us to preserve the Kingdom, by making new Laws: We are glad there is so; Then We are sure no new Laws can be made without Our consent, and that the gentleness of Our Answer, *Le Roy s'avisera*, if it be no Denyall, is no Consent, and then the Matter is not great. They will allow Us yet A greater latitude of granting or denying, as We shall think fit, in publike Acts of Grace, as Pardons, or the like Grants of Favour: Why do they so? If those Pardons and publike Acts of Grace be for the Publike good (which they may vote they are) they will then be absolutely in their own disposall: But have they left us this power? they have sure at least shared it with Us: How else have they got the power to pardon Sergeant-major-Generall Skippon (a new Officer of State, and a Subject, We have no authority to send to speak with) and all other persons imployed by them, and such as have imployed themselves for them, not onely for what they have done, but for what they shall do? If they have power to declare such Actions to be no Treason, which We would not pardon, and such Actions to be Treason, which needs no pardon, the Latitude they allow Us of granting or denying of Pardons, is a Jewell they may still be contented to suffer Us to wear in Our Crown, and never think themselves the more in danger.

All this considered, The Contriver of that Message (since they will afford him no better Title) whom they are angry with, doth not conceive the people of this

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Land to be so void of common sense, as to believe Us (who have denied no one thing for the ease and benefit of them, which in Justice or Prudence could be asked, or in Honour and Conscience could be granted) to have cast off all care of Our Subjects good; and the Framers and Devisers of that Declaration (who have endeavoured to render Us odious to Our Subjects, and them disloyall to Us, by pretending such a trust from them) to have onely taken it up: Neither (We are confident) will they be satisfied, when they feel the Misery and the burthens which the fury and the malice of those people will bring upon them, with being told that Calamitie proceeds from evill Counsellors, whom no body can name; from Plots and Conspiracies, which no man can discover; and from Fears and Jealousies, which no man understands: And therefore, that the consideration of it be left to the Conscience, Reason, Affection, and Loyaltie of Our good Subjects, who do understand the Government of this Kingdom, We are well content.

Where will the folly and madnesse of these people end, who would have Our people believe, That Our absenting Our self from London (where, with Our safety, We could not stay) and the continuing Our Magazine at Hull, proceeds from the secret Plots of the Papists here, and to advance the Designes of the Papists in Ireland? But it is no wonder, that they, who can believe Sir John Hothams shutting Us out of Hull to be an Act of Affection and Loyalty, will believe that the Papists, or the Turks perswaded Us to go thither.

And can any sober man think that Declaration to be the consent of either, or both Houses of Parliament, unaltered either by fraud or force, which (after so many Thanks and humble Acknowledgement of Our gra-

cious Favour in Our Message of Jan. 20. so often and so unanimously presented unto Us from both Houses of Parliament) tells Us That the Message at first was, and (as often as it hath been since mentioned by Us) hath been a breach of Priviledge (of which they have not used to be so negligent, as in four moneths not to complain, if such a breach had been) and that the way and method of proceeding should not be proposed to them, as if We had onely Authoritie to call them together, none to tell them what they were to do, not so much as with reference to Our own Affairs: What their own Method hath been, and whither it hath led them, and brought the Kingdom, all men see; What Ours would have been, if seasonably and timely applied unto, let all men judge. We will speak no more of it.

But see now what excellent Instances they have found out to prove an Inclination, if not in Us, in some about Us, to civill war: Their going with Us to the House of Commons (so often urged, and so fully answered) Their attending on Us to *Hampton Court*; and appearing in a warlike manner at *Kingston* upon *Thames*; Our going to *Hull*; Their drawing their Swords at *York*, demanding, Who would be for the King: The declaring Sir *John Hotham* Traitor, before the Message sent to the Parliament; The Propositions to the Gentry in Yorkshire to assist Us against him, before We had received an Answer from the Parliament: All desperate Instances of an Inclination to a civill war; Examine them again: The manner and intent of Our going to the House of Commons, We set forth at large in Our Answer to their Declaration of the nineteenth of May; let all men judge. Next, Do these men themselves believe (to what purpose soever that Rumour hath served their turns) that there was an Apparence in warlike man-

manner at Kingston upon Thames? Do they not know, That whensoever We have been at Hampton Court, since Our first coming to the Crown, there was never a lesse Apparence, or in a lesse warlike manner then at the time they mean: We shall say no more, But that Our Apparence, in a warlike manner at Kingston upon Thames, and theirs at Kingston upon Hull, is very different. What is meant by the drawing of Swords at *York*, and demanding, Who would be for the King, must be inquired at London, for We beleeve very few in York understand the meaning of it. For Our going to Hull (which they will by no means endure shall be called a Visit) whether it were not the way to prevent, rather then to make a Civill War, is very obvious: And the declaring him a Traitor, in the very Act of his Treason, will never be thought unseasonable, but by those who beleeve him to be a loving and loyall Subject; no more then the endeavouring to make the Gentlemen of this County sensible of that Treason (which they are, in an honourable and dutifull degree) before We received Our Answer from both Houses of Parliament: For if they had been (as We expected they should have been) sensible of that intolerable injurie offered to Us; might not We have had occasion to have used the affection of these Gentlemen? Were We sure that Sir John Hotham, who had kept Us out, without their Order (We speak of a publike Order) would have let Us in when they had bidden him? And if they had not such a sense of Us (as the Case falls out to be) had We not more reason to make Proposition to those Gentlemen, whose readinesse and affection We or Our Posterity shall never forget?

But this businesse of Hull sticks still with them, and finding Our Questions hard, they are pleased to Answer.

ſwer Us by aſking Us other Queſtions: No matter for the Exceptions againſt the Earle of Newcaſtle, (which have been ſo often urged, as one of their principall Grounds of their Fears and Jealouſies, and which drew that Queſtion from Us) They aſk Us, Why, ſince We held it neceſſary that a Governour ſhould be placed in *Hull*, Sir *John Hotham* ſhould be refuſed by Us, and the Earle of *Newcaſtle* ſent down? We anſwer, Becauſe We had a better Opinion of the Earle of Newcaſtle then of Sir John Hotham, and deſired to have ſuch a Governour over Our Towns, (if We muſt have any) as ſhould keep them for, and not againſt Us: And if his going down were in a more private way then Sir John Hothams, it was becauſe We had not that Authority to make a noiſe, by Leavying and Billeting of Souldiers in a peaceable Time, upon Our good Subjects, as it ſeems Sir John Hotham carried down with him: And the Imputation which is caſt by the way upon that Earle, to make his Reputation not ſo unblemiſhed, as We conceived, and the World beleeves it to be; and, Which though it was not Ground enough for a Judiciall Proceeding, (it is wonder it was not) was yet Ground enough of Suſpition, muſt be the Caſe of every Subject in England (and We wiſh it went no higher:) If every vile Aſperſion contrived by unknown hands, upon unknown or unimaginable Grounds (which is the way practiſed to bring any Vertuous and Deſerving men into obloquie) ſhall receive the leaſt credit or countenance in the World.

They tell Us their Exception to thoſe Gentlemen, who delivered their Petition to Us at York, was, That they preſumed to take the Style upon them of all the Gentry and Inhabitants of that County, whereas (they ſay) ſo many

ny more of as good Quality as themſelves, of that County, were of another opinion; and have ſince, by their Petition to Us, diſavowed that Act: Their Information in that point is no better then it uſeth to be, and they will finde, That neither the number, or the quality of thoſe who have, or will diſavow that Petition, are as they imagine; though too many weak perſons are miſled (which they do, and will every day more underſtand) by the faction, Skill, and Induſtry of that true Malignant Party, of which We do, and have reaſon to complain: They ſay, they have received no Petition of ſo ſtrange a nature; What nature? contrary to the Votes of both Houſes: that is, They have received no Petition they had no minde to receive: But We told them, and We tell them again, and all Our good Subjects will tell them, That they have received Petitions (with joy and approbation) againſt the Votes of both Houſes of their Predeceſſours, confirmed and eſtabliſhed into Laws by the conſent of Us and Our Anceſtors, and allowed thoſe Petitions to carry the Style, and to ſeem to carry the Deſires of Cities, Towns, and Counties, when of either City, Town, or Countie very few known or conſiderable perſons have been privy to ſuch Petitions: Whereas in truth the Petitions delivered to Us (againſt which they except) carried not the Style of All, but Some of the Gentry and Inhabitants, and implied no other conſent, then ſuch as went viſibly along with it.

But we are all this while in a miſtake, The Magazine at *Hall* is not taken from Us: Who told you ſo? They who aſſure you (and whom, without breaking their Priviledges, you muſt beleeve) that Sir John Hotham's ſhutting the Gates againſt Us, and reſiſting Our entrance

with armed men (though we thought it in defiance of us) was indeed in obedience to Us and Our Authority, and for Our Service, and the Service of the Kingdom; He was to let none in, but such as came with Our Authority, signified by both Houses of Parliament (himself and they had ordered it so) and therefore he kept Us out, onely till We, or he might send for their directions. We know not whether the Contrivers of that Declaration meant that Our good Subjects should so soon understand (though it was plain enough to be understood) the meaning of the Kings Authority, signified by both Houses of Parliament: But sure the world will now easily discern in what miserable case we had by this time been (it is bad enough as it is) if we had consented to their Bill, or to their Ordinance of the Militia, and given those Men power to have raised all the Arms of the Kingdom against us (for the Common good) by Our own Authority: would they not (as they have kept us from Hull) by this time have beaten us from York, and pursued us out of the Kingdom in Our own behalf? Nay, may not this Ammunition (which is not taken from Us) be employed against us? But against Our Authority, signified by both Houses of Parliament, but onely to the ill Counsellors, the Malignant Party, (which is about us; and yet for Our good, for the publike good (they will declare it so) and to no Treason within the Statute of 25 of Edward the third, which by their interpretation hath left us (the King of England) absolutely lesse provided for, in point of safety, then the meanest Subject of the Kingdom; and every Subject of this Land (for whose security that Law was made) that they may know their duty, and their danger in

breaking

breaking it) may be made a Traitor, when these men please to say, He is so: But do they think, that upon such an Interpretation (upon pretence of Authority of Book-Cases, and Presidents, which without doubt they would have cited if they had been to their purpose) out of which nothing can result, but confusion to King and People, will finde any credit with Our good Subjects? And that so excellent a Law (made both for security of King and People) shall be so Eluded by an Interpretation no learned Lawyer in England will at this hour (we believe) set under his hand, notwithstanding the Authority of that Declaration, which, we hope, shall bring nothing but infamy upon the Contrivers of it.

Now to their Priviledges: Though it be true they say, That their Priviledges doe not extend to Treason, Felony, or breach of the Peace, so as to exempt the Members from all manner of Proces and Triall, yet it doth priviledge them in the Way or Method of their Triall; the Cause must be first brought before them, and their Consent asked before you can proceed: Why, then their Priviledges extend as far in these Cases, as in any that are most unquestioned, for no priviledge whatsoever exempts them from all manner of Proces and Triall, if you first acquaint the House with it, and they give you leave to proceed by those Proces, or to that Triall: But by this Rule, if a Member of either House commit a Murther, you must by no means meddle with him, till you have acquainted that House (of which he is a Member) and received their direction for your proceeding; assuring your self, he will not stir from that place where you left him, till you return with their consent: Should it be otherwise, it would be in the power of every man, under pretence of Mur-

ther, to take one after another, and as many as he pleaſeth, and ſo conſequently bring a Parliament to what he pleaſeth, when he pleaſeth: If a Member of either Houſe ſhall take a Purſe at York (he may as probably take a Purſe from a Subject, as Arms againſt his King) you muſt ride to London to know what to do, and he may ride with you, and take a new Purſe every Stage, and muſt not be apprehended, or declared a Felon, till you have aſked that Houſe of which he is a Member: Should it be otherwiſe, it might be in every mans power, to accuſe as many Members as he would, of taking Purſes, and ſo bring a Parliament (& ſo all Parliaments) to nothing. Would theſe men be beleeved? And yet they make no doubt but every one who hath taken the Proteſtation, will defend this Doctrine with his Life and Fortune. Will not Our Subjects beleeve, That they have impoſed a pretty Proteſtation upon them, and that they had a very good end in the doing it, if it obligeth them to ſuch hazards, to ſuch undertakings? Muſt they forget or neglect Our Perſon, Honour, and Eſtate, which by that Proteſtation they are bound to defend, and in ſome degree do underſtand; and muſt they onely venture their Lives and Fortunes to juſtifie Priviledges they know not, or ever heard of before? Or are they bound by that Proteſtation to beleeve, That the Framers of that Declaration have power to extend their own Priviledges as far as they think fit, and to contract Our Rights as much as they pleaſe, and that they are bound to beleeve them in either, and to venture their Lives and Fortunes in that quarrell?

From declaring how mean a Perſon We are, and how much the Kingdom hath been miſtaken in the underſtanding of the Statute of 25. E. 3. concerning Treaſon; and that all men need not fear leavying War againſt

against us, so they have their Order to warrant them; they proceed, in the spirit of Declaring, to certifie Our Subjects in the mistakings, which neer one hundred and fiftie yeers have been received, concerning the Statute of the eleventh yeer of H. 7. cap. 1. (a Statute Our good Subjects will read with comfort) and tell them, That the serving of the King, for the time being, cannot be meant of Perkin Warbeck, or of any that should call himself King, but such a one as is allowed and received by the Parliament in the behalf of the Kingdom; And are we not so allowed? However through a dark mist of words, and urging their old Priviledges (which We hope We have sufficiently answered, and will be every day more confuted by the actions of Our good Subjects) they conclude, That those that shall guide themselves by the Judgement of Parliament (which they say is their own) ought, whatsoever happen, to be secure and free from all Account and Penalties, upon the ground and equity of that very Statute. How far their own Chancellors may help them in that equitie, We know not, but (by the help of God, and that good Law) We shall allow no such equitie.

So then, here is the Doctrine of that Declaration, and these are the Positions of the Contrivers of it.

I. That they have an absolute power of declaring the Law, and that whatsoever they declare to be so, ought not to be questioned by Our Self, or any Subject: So that all Right and Safetie of Us and Our People must depend upon their pleasure.

II. That no Presidents can be limits to bound their Proceedings: So they may do what they please.

 III. That

III. That a Parliament may diſpoſe of any thing, wherein the King or Subject hath a right, for the publike good; That they, without the King, are this Parliament, and Judge of this Publike good; and that Our conſent is not neceſſary: So, the Life, and Libertie of the Subject, and all the good Laws made for the ſecuritie of them, may be diſpoſed of, and repealed by the Major part of both Houſes, at any time preſent, and by any wayes and means procured ſo to be; and We have no Power to protect them.

IIII. That no Member of either Houſe ought to be troubled or medled with, for Treaſon, Felony, or any other Crime, without the Cauſe firſt brought before them, that they may judge of the Fact, and their leave obtained to proceed.

V. That the Soveraign Power reſides in both Houſes of Parliament, and that We have no negative voice: So then, We Our Self muſt be ſubject to their Commands.

VI. That the leavying of Forces againſt the perſonal Commands of the King (though accompanied with his Preſence) is not leavying war againſt the King; but the leavying war againſt His Laws and Authority (which they have power to declare and ſignifie) though not againſt His Perſon, is leavying war againſt the King; and that Treaſon cannot be committed againſt His Perſon, otherwiſe then as he is intruſted with the Kingdom, and diſcharging that Truſt, and that they have a power to judge whether He diſcharge this Truſt or no.

VIII. That, *If they ſhould make the higheſt Preſidents of other Parliaments their Patterns, there would be no cauſe to complain of want of modeſty or duty in them*: That is, They may Depoſe Us when they will, and are not to be blamed for ſo doing.

And now (as if the meer publiſhing of their Reſolutions,

lutions, would not onely prevail with the People, but in the instant destroy all spirit and courage in Us, to preserve Our own Right and Honour) they have since taken the boldnesse to assault Us with certain Propositions, which they call, The most necessary effectuall means for the removing those Jealousies and Differences between Us and Our People: That is, that We will be content to devest Our Self of all Our Regall Rights and Dignities, be content with the Title of a King, and suffer them (according to their Discretion) to govern Us and the Kingdom, and to dispose of Our Children: How suteable and agreeable this Doctrine, and these Demands are to the affection of Our loving Subjects, under whose Trust these men pretend to say and do these monstrous things, and to designe, not onely the ruine of Our Person, but of Monarchy it self (Which we may justly say, is more then ever was offered in any of Our Predecessours times; for though the Person of the King hath been sometimes unjustly deposed, yet the Regall Power was never before this time stracken at) We beleeve Our good Subjects will finde some way to let them and the World know: And from this time such who have been mis-led by their ill Counsels, to have any hand in the execution of the Militia, will see to what ends their Service is designed; and therefore if they shall presume hereafter to meddle in it, they must expect that We will immediately proceed against them as Actuall Raisers of Sedition, and as Enemies to Our Soveraign power.

We have done: And shall now expect the worst Actions these Men have power to commit against Us: (Worse words they cannot give Us) and We doubt not,

not, but the Major part of both Houses of Parliament, when they may come together with their honour and safety, (as well those who were surprized, at the passing of it, and understood not the Malice in it, and the Confusion that must grow by it, if beleeved, as those who were absent or involved) will so far resent the Indignity offered to Us, the Dishonour to themselves, and the Mischief to the whole Kingdom, by that Declaration, that they will speedily make the foul Contrivers of it instances of their exemplarie Justice, and brand them and their Doctrine with the Marks of their perpetuall Scorn and Indignation.

FINIS.